

CHRISTIAN CHRONICLE.

Vol. I.

Saturday, August 22, 1818.

No. 14.

From the fourth annual report of the Baptist Board of Foreign Missions for the United States.

Mission to Burmah.

From the missionaries at Rangoon, no communication later than what has been published in the Luminary has come to hand. Intelligence, however, has arrived which announces that they were well and going on prosperously, as late as October last. By the present time, it is hoped, brethren Wheelock and Colman have joined them. We here introduce the tract composed by Mr. Judson.

The following Tract in Burman and English, needs no other remark than, that the Burman is the original, and the English is a translation. This may apologise for the inelegance or uncommonness of some of the phrases and sentences in English, the version being made as literal as possible.

A. JUDSON.

There is one Being who exists eternally; who is exempt from sickness, old age & death; who was, and is, and will be, without beginning, and without end. Beside this, the true God, there is no other God. The true God is diverse from all other beings. Uniting three in one, God the Father, God the Son, and God the Holy Ghost, these three are one God. God is a spirit, without bodily form.

Although omnipresent, it is above the heavens that He clearly discovers His glory. His power and wisdom are infinite. He is pure and good, and possessed of everlasting felicity.— Before this world was made, God remained happy, surrounded by the pure and incorporeal sons of heaven. In order to display his perfections and make creatures happy, God created the heavens, the sun, moon and all the stars, the earth, the various kinds of brute creatures, and man. The first man and woman, at their original creation, were not liable to sickness or death; they were exempt from every kind of evil; and their mind was upright & pure. Afterwards, because, by violating the command of God, they transgressed against their Benefactor, the sum of all perfections, beyond compare, the light of the divine countenance disappeared; and those two, together with all their posterity, became darkened, and unclean, and wicked; they became subject, in the present state, to sickness, death and all other evils; and became deserving of suffering, in the future state, the dreadful punishment of hell.— Above four thousand years after mankind was thus destroyed, God, being moved with compassion for man involved in misery, sent to the earth, the abode of man, God the Son, the second yadana among the three yadanas [any thing superlative—

ly excellent—In the present application, it conveys no additional idea; but is requisite in Burman to the intelligibility of the sentence.] The circumstances of his being sent were thus:—God the Son, uniting the divine and the human natures, without destroying or confounding them, in the land of Israel in the country of Judea, in the womb of a virgin, was conceived by the divine power, and was born. This God-man, who is named Jesus Christ, being man, endured in our stead, severe sufferings and death, the punishment due to our sins; and being God, is able by virtue of having endured these sufferings, to deliver all his disciples from the punishment of hell, redeeming them with his own life, and to instate them in heaven. On the third day after Jesus Christ suffered death, his soul re-entered his body, and he lived again. For the space of forty days he remained giving instruction to his disciples, after which he commissioned them thus—‘Go ye into all countries on earth, and proclaim the glad news to all men. He that believeth in me and is baptised, shall be saved; he that believeth not, shall be damned, or shall suffer endless punishment in hell.’ Then in the presence of many of his disciples, he ascended to heaven, and took up his abode in the place where God displays his glory. According to the command of Jesus Christ, his disciples, beginning with Judea; travelled about through various countries and kingdoms, and proclaimed the glad news; and many believed, and became disciples of Jesus Christ. The true religion afterwards spread into the countries of the west; and now to this country of Burmah, among the countries of the east; a teacher of religion, from the country of America, has arrived, & is beginning to proclaim the glad news. About one or two hundred years hence, the religion of Boodh, of Brahma, of Mahomet, and of Rome, together with all other false religions, will disappear and be lost, and the religion of Christ will pervade the whole world; all quarrels and wars will cease, and all the tribes of man will be like a band of mutually loving brothers.

[End of Part 1.]

A disciple of Jesus Christ is one that is born again; the meaning of which is, that the old nature, which is successively inherited from the first man and woman, begins to be destroyed; and the new nature, which is implanted by the Holy Spirit, is obtained. The unrenewed man loves himself supremely, and seeks his own private interest. The renewed man loves the true God supremely, and desires that the divine glory may be promoted. He loves all others also as himself, and seeks their interest as his own. The desire of the unrenewed man is to enjoy sensual pleasure, worldly wealth, fame and power. The renewed man con-

emns sensual pleasure, &c.—His desire is to be pure in mind, to be replete with grace, to be useful to others, to promote the glory of God, and to enjoy the pure and perpetual happiness of heaven. The unrenewed man, influenced by pride, hates the humbling religion of Jesus Christ. When seized with alarm, he endeavours to perform meritorious deeds, in order to make atonement for his sins, and obtain salvation. The renewed man, knowing surely, that man having sinned against God, and contracted great guilt, cannot perform meritorious deeds, firmly fixes in his mind, that it is on account of the God-man, Jesus Christ alone, that sin can be expiated, and the happiness of heaven obtained; and therefore, through supreme love to Jesus Christ, and a desire to do his will, endeavours to avoid evil deeds, and to perform good deeds only, according to the divine commands. Sometimes, when through the assaults of the remaining old nature, he slides and transgresses the divine commands, he repents that he has sinned against his superlatively excellent and lovely Lord, and trusting only in the death of Christ, he humbly confesses the sin he has committed, and begs pardon of God. He who is unrenewed, and therefore is not a disciple of Christ, in the present life, obtains no true wisdom; his sins are numerous and heavy. And because he has no regard to the Lord, who can deliver from sin,

he will, in the present life, obtain no refuge or resting place; but soul and body will fall into hell, as his sins deserve; and having transgressed against an eternal God, he must accordingly forever suffer eternal misery. He who is renewed, and becomes a disciple of Jesus Christ, in the present life, is acquainted with true wisdom, and attains the state of a *Thautahpan* [one that has acquired a new and excellent nature, which will issue in final salvation.]—And when he changes worlds, his soul having obtained the pardon of sin through the death of Christ, will, through the grace of God, enter into the divine presence. The body also, tho' it be burnt with fire, or consumed in the earth, and thus destroyed for a time, will, at the end of the world, by the power of God, with whom nothing is impossible, live again; and thus soul and body united, will forever enjoy eternal happiness in the presence of God.

[*End of Part 2.*]

The commands of Jesus Christ are as follows:—Repent, or be changed in mind; that is, extirpate the old nature and cultivate the new. Have faith in the Saviour, the Lord Jesus Christ. Love God supremely. Love others as yourself. Set not your heart on worldly riches; but look forward to, & long for those riches which are free from defilement, and eternal in the heavens. Suppress haughtiness, pride and insolence; and cherish an humble, meek and

lowly mind. Return not evil for evil; but have a disposition to forgive the faults of others, and to bear injury with patience. Love your enemies, and pray for them. Be compassionate to the poor and needy, and give alms. Covet not the property of others; therefore take not by violence; steal not; defraud not in trade; trespass in no manner on the property of others.— Speak no falsehood. Bear not false witness. Without being invested with governmental authority, take not the life of man. Drink not intoxicating liquor to excess. Despise not marriage, whether of a teacher of religion, a ruler, or a private person. Beside your own husband or wife, have no desire for any other man or woman. Honour parents, and willingly assist and support them according to your ability. Listen reverently to the instructions of religious teachers, and make offerings for their support. In regard to rulers, whether disciples of Christ or not, honour them, pay them tribute, pray for them, and obey their lawful commands. Pray to God always. On the first day in seven, assemble to worship God and hear his word. On becoming a disciple of Jesus Christ, receive baptism by water. Afterwards in memory of his flesh and blood, which he gave for the sake of his disciples, reverently from time to time, eat bread and drink wine. Use all diligence, that your relations and neighbours, and country-

men, who are not disciples of Christ may be converted. With a compassionate mind, use all diligence that the inhabitants of towns, and countries and kingdoms, that are in darkness, not having obtained the light of the knowledge of the true God, may become disciples of Christ.— The above are the commands of Jesus Christ.—*End of Part 3.*

The teacher who composed this writing, seeing the great evil which is coming on the Burmans, left his own country from compassion; and from an immense distance, has arrived by ship, to this, the country of Burmah. He desires neither fame nor riches. Offerings and gifts he seeks not. The disciples of Christ, in his own country, moved with compassion for the Burmans, make offerings sufficient for his use. He has no other motive than this: Being a disciple of Christ, and therefore seeking the good of others, as his own, he has come, and is labouring that the Burmans may be saved from the dreadful punishment of hell, and enjoy the happiness of heaven.

In the year of Christ 1846; in the Burman year 1178; in the 967th day of the Lord of the Saddan elephant, and master of the Sakyah weapon; and in the 32d year of his reign; in the division of Pashee; on Tuesday, the 12th day of the wane of the moon Wahgoung, after the double beat, this writing, entitled *the Way to Heaven*, was finished. *May the reader obtain light. Amen.*

Extracts from the Journal of Rev. Levi Parsons, of a missionary tour thro' the northern part of this State, in the employment of the Vermont Missionary Society, returned June 2, 1818.

In performing the mission assigned me, to the destitute settlements of this State, I have occupied a field far less extensive, than was, I am sensible, expected by the Trustees of the Society. My exertions have been confined, principally, to the counties of Washington and Orleans; although, in a few instances, I have preached in the counties of Caledonia, Windsor and Addison.

Eight weeks were devoted to Calais, Cabot, Marshfield, and Plainfield. During this time, we were favoured, in some degree, with the influence of the Spirit. Numbers were convicted of sin, and a few made to rejoice in hope.

Great Lukewarmness existed among professors of religion in Marshfield. Their numbers have been from time to time diminishing, till but a few remained, of the little flock, to weep over the desolations, which surrounded them. At a meeting preparatory to the sacrament they confessed, with apparent penitence, their criminal departures from duty, and renewed their covenant with each other, and with God.—And on the succeeding Saturday evening, a difficulty, which had sometime existed in the church, & which, it was feared, would eventually

prove its disorganization, was brought to a final, and happy termination. Nine candidates were, the next Sabbath, admitted to full communion, and the Lord's Supper administered, after a long and lamentable declension.

It was not so in Plainfield.—Religious meetings were frequent and solemn. Many were searching the scriptures, with reference to their own salvation, and a few were hoping in the mercy of God. On the 13th of Dec. eight candidates were received into the church, which previously consisted of thirty-three members; and at the sacrament of the Supper of our Lord, the most pleasing unanimity was apparent between christians of different religious denominations.

In Cabot are seventy-five or eighty members of the Congregational Church; most of whom are the subjects of the late revival in the spring of 1817.—At a circular meeting in November last we may notice the commencement of another work of grace, during which, ten or fifteen made a public profession of religion.

Two weeks were employed in the towns of Hardwick, Craftsbury, & Greensborough.—In these places are 232 members of the Congregational Church, and 90 members of the Baptist denomination.—One hundred, or more, of these, are the subjects of a revival, which was instrumentally occasioned by Sabbath School instruction.

In Hardwich, administered the sacrament of the Supper of our Lord at which were present, it is supposed, 150 communicants. Eight candidates were admitted to the church, and a number of families presented for baptism. A contribution was solicited, and received for the Board of missions. In addition to this, the ladies organized a society, and soon obtained an annual subscription of thirty dollars; of which, nine dollars, and thirty-one cents were delivered to my charge. The particular object of this society is to aid in supporting the gospel in the destitute towns of that vicinity.

On Wednesday, February 11, I was requested to preach in Hardwick, before the Society for the reformation of morals.

—As circumstances connected with this association are peculiar, and interesting it may not be improper to relate them.

For some years after the organization of the Society, the most determined opposition prevailed, which, eventually, damped the zeal of its firmest supporters. At a meeting in March 1816, it was for some time made a question, whether an immediate dissolution would not, under existing difficulties, be desirable. Unwilling to yield in the accomplishment of the object, and for which they associated, and stimulated by a spirit of benevolence and piety, the members of the Society resolved to make their last effort with the rising generation.—

The attempt was arduous, and the prospect of success unpromising. Many of the youth had received, from their infancy, the bitterest prejudices against the Holy Scriptures, and were beginning to exhibit the fruits of infidelity. To counteract the influence of prejudice, and corruption, to divert the minds of youth from favorite objects of pursuit appeared to many like the fruitless attempt of the enthusiast.

But the friends of piety remained firm in their resolution, although at times, they were obliged “to hope against hope.” The beginning was small. A few parents assembled with their children the ensuing Sabbath evening and after explaining the object of the Society, & impressing the duties of religion, commended them to the Saviour of sinners. Their prayers were not in vain. During the summer, Sabbath Schools were established in Greensborough & Craftsbury, embracing children of different religious persuasions, who were ambitious to excel in their knowledge of the word of God. The succeeding June, at a public exhibition in Greensborough, were present, at an early hour, three hundred children. Many chapters in the Bible, and most of the questions in the different catechisms were recited with a promptitude & solemnity, which astonished every observer.—Towards the close of the exercises was witnessed a scene, which drew tears from every

ye. The following question, (or one similar) was directed to a young lady, "what good excuse have you for not repenting." She wept, and was unable to reply. It was put to the second and to the third with the same effect. Soon not the children only, but the whole assembly were weeping. Many said, "how dreadful is this place for God is here." Those who assembled purely from motives of curiosity, were pricked in their hearts, and cried out in the anguish of a wounded spirit, "what must we do to be saved?" These impressions were lasting and salutary.—

Within a few weeks, thirty of the pupils, and as many of their parents were made to rejoice in the hope of the glory of God. Among these are a number of little children of twelve or fourteen years, and a few young men, who are now preparing for the ministry. In this revival of religion more than one hundred made a public profession of their faith in Jesus.

The Sabbath Schools are still continued under the peculiar smile of providence.

In Craftsbury are no less than five different religious societies.—The Congregational Church is small, and unable to support the Gospel. The present prospects are more favorable. An unusual attention to serious subjects has been observed, and great anxiety was expressed to receive immediate assistance from the Missionary Society. This station is one

of the most important and interesting. And with trifling expense to the Society, might be supplied the towns of Greensborough, Glover, Eden, and Craftsbury.

In a number of towns in this section of the state, infidelity has assumed its boldest appearance. The Holy Scriptures are, rejected as the work of human invention, and the Sabbath treated with avowed, and public contempt. There are instances of parents *commanding* their children to labor upon the Sabbath, declaring that if they were employed upon no other day, they should be on this.

Profanation of the name of God is another *prevailing* vice. Children are taught, from their cradles, to speak with contempt of the Savior. In one instance I recollect, a child was *requested* by its parents, to speak profanely. The child hesitated for a while, and then burst into tears, and exclaimed, "Papa, I dare not say that wicked word."

The sentiments of *Huntington* prevail to an alarming extent. It is maintained, with firmness, that in *this* life, the Jews behold in heaven Abraham, Isaac, and Jacob, with weeping and gnashing of teeth. The confidence of universal restoration to life, and blessedness, emboldens thousands to reject the word of God. Unwilling to lead a holy and godly life, they cleave to the presumptuous hope of passing to heaven, through the depths of

despair.

The *ignorance*, which exists upon the subjects of the soul, is to be deeply lamented. Many families have lived ten or fifteen years, without the scriptures in their houses; others are unable to read, if a bible were presented. An aged lady informed me, that she lived fourteen years without hearing a sermon or a prayer.

And by those too, who come in the character of preachers of the gospel, sentiments are inculcated inconsistent, and dangerous. The Old Testament is absolutely rejected as the guide of our conduct—the Sabbath denied its sanctity, and in the attempt to escape the charge of *tradition* the house of God is made a haunt of confusion and disorder. One instance of comment upon a passage of scripture may illustrate the subject. A minister, remarking upon the two immutable things, mentioned in the epistle to the Hebrews, by which it was impossible for God to lie, affirmed, that these two things were the Sun, and Moon.

In a few instances, the most daring attempts have been made to prevent the work of the Lord. The opposers of religion have been through the ceremonies of organizing a church by themselves, with the evident design to divert the attention of those, who were disposed to serious reflection. Usually, the leaders of this presumptuous conduct, are relying on the hope of universal salvation.

Yet in the midst of wrath the Lord hath remembered mercy. Since the commencement of 1817, not less than three hundred additions have been made to the Congregational Churches in these destitute towns, and a considerable number to the churches of other religious denominations. Almost every place has been visited with the peculiar influences of the Spirit. The fields are white for the harvest. The missionary has the greatest encouragement to hope for success.

But I will remark more particularly upon the recent revival of religion in Troy, and its adjacent towns.

Troy, (formerly Missisque) contains thirty-five families.—Previous to the revival, only one individual was known as a professor of religion and only one family, in which were offered morning and evening sacrifices. From information, I have been lead to believe, that, in scarce any place, did the sins of Sabbath-breaking, swearing and intoxication prevail to a more alarming excess. Especially, for a few months previous to this, every thing seemed to be ripening for the judgment of Heaven. But He, who is rich in mercy, looked down with compassion. It is difficult if not impossible, to account, upon natural principles, for the first serious impressions. We can recur to no alarming providences, no appeals to the passions, no allusions to the wrath to come. But God, determin-

ing to bring into contempt all human glory, hath accomplished the work *himself*. Some were convicted in the field; others during the silence of the night; some by hearing the name of God blasphemed; others by reflecting upon death, & the subsequent events of the judgment day. At my first meeting I perceived an unusual attention. Every ear was open to receive instruction, and many expressed by their countenance and actions, the keen distress of a wounded conscience. The ensuing week, convictions and conversions were multiplied. At some of the religious conferences, more than twenty requested the prayers of their christian friends.

On Thursday, the 5th of February, assisted the Rev. Mr. Leland of Derby in organizing a church, consisting of twelve members, all of whom gave evidence of of renewing grace.—At the close of the exercises, the sacrament of the Lord's Supper was administered for the first time in Troy. The season will be ever remembered with peculiar gratitude. The Holy Ghost rested upon us. Not an individual of the vast multitude was inattentive or unaffected.—Many who assembled from motives of curiosity, were pricked in their hearts. They returned not to *ridicule* but to *weep* in secret. The Lord Jesus was made known in the breaking of bread. Christians were glad when they saw the Lord. Sinners looked upon him whom they had pierced and mourned. After this, circumstances occurred, which checked the progress of the work. And while christians were contending about the mode of introduction into the church, a number drew back it is to be feared to perdition—an event which cannot be too deeply regretted, nor too deeply engraved upon the memory of those, from whom will be required the blood of souls. For some weeks the operations of the Spirit were suspended.—And when the rage of contention subsided, and the children of God repaired again to the throne of grace, the heavens gathered blackness portending a plentiful shower. The Lord came down in his glory. In vain was the virulence of the moralist, or the sneers of the infidel. Nothing was able to oppose, with success, the influences of the Spirit. No heart was too hard to be melted; no will too stubborn to bow; no sinner too abandoned to be reclaimed. The Sabbath-breaker, the swearer, the drunkard, were humbled at the footstool of mercy. They were monuments of grace. They were brands plucked out of the fire. Every house, for a distance of more than twenty miles, was open for instruction. The church was soon enlarged to forty-five members, and many more were the evident subjects of grace.—The neighboring towns were blessed with the same out-pourings of the Holy Ghost. In Westfield, I assisted with Dea-

con S. Skinner of Troy, and all conviction of sin, and desir-
 ed to put far off the evil day.—
 in the organization of a church The morning in which I went
 consisting of ten members.— to the river, I chose to stay from
 Considerable additions have a religious meeting, and was
 since been made, and many are glad that my mind was free
 now enquiring, 'What shall we from every serious thought. I
 do to be saved.' The unanimi- would not for the world be a
 ty which exists both in the christian, and relinquish all the
 church & society is uncommon, pleasures, and amusements of
 and auspicious. The Lord is youth. Soon after the people
 doing a great work in that place, passed to meeting, I went to the
 and to Him be all the glory.— river for a pail of water, which
 There have been a few instan- was about thirty rods from the
 ces of hopeful conversions in house. The usual place for
 Potten, and Suttan, in the prov- drawing water was frozen over.
 ince of Canada. There is still I went to a small opening in the
 the greatest anxiety to hear the ice, which was near, and let the
 gospel, and the fairest prospects pail in, and when I began to
 of usefulness presented to the raise it the ice broke, and I
 missionary.

To mention particulars of But instead of passing down
 this interesting work would not the current, which was exceed-
 be expected. The following ingly rapid, I, providentially
 narrative, however, of the re- rose at the same place, and held
 markable preservation of the with my hands upon the ice.—
 life of a young lady from a wa- I cried for help, but no person
 tery grave, together with her could hear. Then I said, O
 reflections, which attended it, must drown, and go directly to
 may not be unexceptable. It hell. I have lived fifteen years
 was given at her examination in sin, and have neglected my
 before the church. soul, now I must die, and be
 perfectly miserable. I would
 have given ten thousand worlds
 if I had repented before. I saw
 that I had been ashamed of
 Christ, and now he was ashamed
 of me. Then I recollected
 what had been said to me, by
 my christian friends, of sudden
 death, of accidents, and the dan-
 ger of delaying repentance.—
 Despair was before me.
 I wished to see my impenitent
 friends, and warn them to flee
 from this place of torments.—

"In January my mind was first impressed while at a relig-
 ious meeting. I determined, in
 future to live a better life.—
 But, in a few days, these im-
 pressions were gone, and I re-
 turned to vanity as before. At
 the baptism of my sister, I was
 again serious. But the fear of
 incurring the sneers of my
 youthful companions brought
 me to the hope that old age
 would afford time enough for
 repentance. I strove against

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This passage of scripture then who had helped me out of the came into my mind, "except a man be born again, he cannot see the kingdom of God."

Then I said, O that I had but one week more, I would repent, I would serve the Lord all my days. By this time I saw that I could hold on the ice but a moment longer. Then again I would exert every power to recover myself, saying, O how can I go to darkness and despair, to make devils and damned spirits my companions!—How can I sink to rise no more! How stupidly I have lived!—I made a solemn vow to the Lord, that if he would help me I would devote my whole self to his service. I let go the ice with one hand, and tried to touch the bottom with my feet, but could not. Then I saw myself sinking. My hands were numb, and the blood settled under my nails. I gave up all as lost, and expecting, in a moment, to appear at the bar of God. As my last, and expiring effort, I shrieked out, O save me my God, save me!—Then, without any sensible exertion of my own, I was carried upon the ice. For a while I was unable to stand. After recovering a little I walked to the House. My parents were much surprised, and said, my child what is the matter? I could only whisper in the slow trembling voice of death, "I cannot tell you, but if the Lord spares my life, I am determined not to live as I have done." I told them that it was the Lord,

who had helped me out of the river, it was nothing that I did myself.—The Bible lay before me, and I opened to this passage, "I have heard thee in a time accepted, in the day of salvation have I succored thee; behold, now is the accepted time, behold, now is the day of salvation." My past life had been, I was sensible, in direct opposition to God—in open rebellion against the government of heaven, and without repentance, I must perish. In the morning my christian friends, came to see me, and prayed with me.—The anxiety of my mind was great. I was often reminded of my vows to the Lord, and dare not return back to my former stupidity lest I should be reprobated to everlasting despair. But on the Sabbath following, I concluded that salvation was not for me, and that all my exertions were vain.—Then I opened to this passage, 'they who seek me early shall find me., This passage made a deep impression; and I resolved, that if I perish, I will perish pleading for mercy.—The exercises of the Sabbath gave me no relief. The load of sin and guilt increased. I saw no way of escaping the wrath which is to come. The next day when I was sitting alone, and reflecting upon the exceeding wickedness of my heart, and the justice of God in my condemnation. I was taken in a moment, I humbly trust, from this horrible pit, and my feet set upon a large place. I

rose and walked the room, and said, is it possible that my sins should be forgiven. The bible was a new book. Every thing appeared beautiful, and glorious. I could see the beauty and glory of God, taste the sweetness of his grace, and give up myself, soul and body, to his disposal. Before this, the ways of God appeared unequal and unjust; but *now* I could love his justice, and rejoice that the Lord God omnipotent reigneth. I could give up myself again, and again, to his care, and could look up to my Savior, and call him my Father and my God. The next day I went to a neighboring house, and the glory of God shone around me. I could call upon my soul to praise the Lord, and call upon others to praise the Lord for his goodness to the children of men. J. E."

The revivals continue in this vicinity. More than seventy, including twelve who have connected with the Baptist society, have made a public profession of religion. Others are waiting for a favourable opportunity. All ages and classes have shared in this work. Among the number, who have united with the church, is the youth of fourteen, and the aged sinner of three-score years and ten. At present, they are left as sheep without a shepherd, and must be, in future, unless assistance be afforded from this Society.—Should a missionary be stationed there, he might receive, at least, two hundred dollars an-

nually, and preach the gospel to more than two hundred families, many of whom are now perishing for the bread of life.

Could the friends of missions witness the anxiety and distress which many of their brethren in the Lord have experienced, while deprived of the blessings so richly conferred upon us—could they hear the ardent expressions of gratitude to the Society for sending them a missionary, they would be stimulated to greater exertions, and be inspired with greater zeal for the universal diffusion of the gospel of peace.

LEVI PARSONS.

FROM THE RECORDER.

Good News from New Orleans.

[Under this head, we published on the 16th ult. an interesting Letter from the Rev. Elias Cornelius. The manner in which the favorable state of things alluded to in that letter was brought about, is particularly stated in the Rev. Mr. Larned's Communication to the "Board of Missions of the General Assembly of the Presbyterian Church," from which the following extracts are made:—]

"Rev. Elias Cornelius, acting under the authority of the Connecticut Missionary Society, had reached the city about three weeks before myself:—And, conformably with a mutual understanding previous to leaving the Eastern States, had bent all his efforts towards effecting my permanent settle-

ment. To say that his disinterested views and unwearied exertions have endeared him most strongly to my heart, would only express my individual feelings. For the rest, I will add, that if the Great Head of the church is opening for New-Orleans any prospect of moral or religious improvement, that improvement cannot fail, with those who appreciate Christian endeavor, and especially in the eye of Omniscience, to be associated with the name of Mr. Cornelius."

"After procuring from the Legislature an 'Act of Incorporation for the First Presbyterian Church and Congregation in the city and parish of New Orleans,' a meeting of persons friendly to the object was called. From them I received an invitation to remain as their Pastor, accompanied with the offer of a sufficient annual compensation, and a promise of erecting a place of worship without delay. With this invitation, predicated on such conditions, I signified my willingness to comply; and should I be permitted to visit New-York during the ensuing summer, I shall prepare it in the form of a call, and prosecute it accordingly before my Presbytery. A subscription has been circulated for purchasing a lot and for building a church; and the present result is that the Trustees have secured the first, at the price of 10,000 dollars, and have a balance left of 5000 or 6000 dollars, for erecting the edifice.—

Every week, however, is augmenting the amount of this last sum. An estimate has been made of the probable expense of the whole undertaking—and, exclusive of the lot and steeple, it is supposed that 30,000 dollars, will be necessary to complete a brick church, of the general dimension of 90 feet by 60, more or less, and constructed, for the most part, on the plan of Dr. Mason's in the city of New-York. To such an object in this town, donations must necessarily prove inadequate; it is contemplated, therefore, to make up the final deficiency of funds, by loan from one of the banks, or from individuals, until a sale of the pews can effect a redemption of the money.—Were it necessary that I should say, in many words, what the efforts in allusion will probably amount to, when they shall have ripened into sober and certain results, I could only remark, that the prospect is at present highly encouraging.—There are circumstances, however, which have a bearing on the subject by no means favorable. Among which, I mention, in the first place, that any undertaking directed so decidedly as our own to the advancement of religion, cannot proceed so actively in a very low as in a flourishing state of gospel piety; in the second that a large proportion of monied Americans here, are already enlisted in the behalf of the Episcopal church; and in the third, that young men, and particularly young

merchants, from whom the support of our contemplated establishment will be chiefly derived, have generally come to the city for temporary purposes, and on this account feel but a short-live dinterest in its public institutions. But on the whole I cherish a belief, reciprocated I am confident, by the congregation as a body, and by their Trustees, that the day has at last arrived, when a second Protestant Church will lift its spire to heaven! and shield our city, in something more than a natural sense from judgements which it has too much reason to apprehend. For the present, I am accustomed to preach on every Sabbath morning, at a commodious room fitted up by Mr. Paulding, a Baptist gentleman; in the evening, at the Episcopal, or as it is commonly styled here, the American Church. At the former of these places, also, I hold a regular lecture on Thursday evening; besides which there is a prayer meeting on the morning of every Wednesday for our own sex, and of every Friday for females. As it becomes a part of my report to speak of the disposition exhibited towards the public exercises of worship, I am happy to state, that it has exceeded my most sanguine expectations.—Mr. Paulding's room, which seats about four hundred persons, is almost uniformly and often very uncomfortably crowded; and during the afternoon's service in the Episcopal church, containing 1000 to 1100 seats,

I have frequently seen persons compelled to leave the house, for want of accommodation.—And it is but justice to the American population, who, however little they are inclined to religion, claim a very considerable exemption from the immoralities chargeable on the city at large; it is but justice to say, that I never witnessed more decorum of conduct, or more unanimity of attention, than I have found among them on every occasion of worship. From a determination which I long since have formed, and to which I have rigidly adhered, of preaching the truth, without withholding, abridging or embellishing the severest doctrines, I have experienced less difficulty than I expected. and I rejoice in an opportunity of saying, that four or five instances of serious enquiry have occurred, as if to prove, on the part of God, that it can never be necessary for the good of His church, to halt between two opinions in the pulpit."

Extract of a letter from Rev. Obed Wilson to a friend, dated Bingham, (Maine) May 20, 1818.

DEAR SIR—The revival of religion in Cornvillee commenced in the latter part of December last. Between 70 and 80 persons of different ages have since that time publicly professed their faith in Christ, and many more have hopefully received the "precious gift."—God only knows how many will

hold out to the end, and receive everlasting life.

The reformation has been equally great in the towns of Clinton, Fairfield, Canaan, Athens, and North-hill—is rapidly spreading in the town of Bloomfield, and making its appearance in some parts of Norridgewalk. I understand that a number of towns eastward, have been visited by the Spirit of God, and the wilderness blossoms, “this is the Lord’s doing & marvellous in our eyes.” Ministers of different denominations have been laboring in the same field, and such a spirit of forbearance, harmony and love as they have exhibited I never saw before, in similar circumstances. How long this will continue, I know not—God grant it may be *forever!*

I spent the last sabbath in this town—preached three times and had not a doubt but “the Spirit helped my infirmities.”—Our meeting at five o’clock was one of the most joyful I ever witnessed; the glory of Immanuel filled the house; tears of joy and sorrow flowed down almost every face, and praises burst from many lips. A happier congregation, I know not that I ever saw before. My health is miserable—but I hope I can say with the poet,

“And let this feeble body fail,
And let it faint and die,
My soul shall quit this mournful vale,
And soar above the sky.”

“*I will arise, and go to my Father.*”

In this parable, our divine

Master “spake as never man spake.” Where is there a conscientious son who has been long separated from a kind father, and who has often meditated, during a painful absence, on his own former remissness in filial affection and obedience, and who has been brought to a true sense of things by the pressure of varied affliction; whose heart will not feel the tumultuous fervency which impelled the exclamation of the repentant prodigal—“*I will arise, and go to my Father?*”

Such a son, if on the eve of return, will be led to see new beauties in this divine allegory, to extend his reflections to its spiritual instructions, and to embrace with a warmer heart that heavenly Friend and Brother who delivered these instructions, with a breast so full of benevolence and commiseration, and in language so simple, pathetic, alluring and inimitable: And such a son,—with a melting eye not only on his earthly but on his heavenly parent,—will reiterate the words of the miserable swineherd in “a far country,”—“*I will arise, and go to my Father!*”

Although some have gone far greater lengths in iniquity than others, all of us have counted subjection to our kind Father in heaven grievous, have renounced his authority, and with the portion of good things which his bounty showers “on the just and the unjust,” have wandered far from him into the regions of sin, and have hired ourselves

out to the great "enemy of righteousness." We have submitted, in heart at least, to the most degrading avocation, far more loathsome to the sight of our holy Father, than was the feeding of "unclean" swine in the view of the cermoneous Israelites. Thus we have become poor indeed in spiritual treasures; and are in a perishing condition, far from righteousness. We are left to go on, that at the grand court of Heaven our mouths may be stopped; or that in view of our wretchedness we may feel our inability to regain our squandered estate, and see the inevitable death that awaits us in our present career, and may at length subdue the pride of our hearts, and become animated, with deep repentance and ardent love; and desiring but a lowly servant's station, come to the heavenly resolution, "*I will arise, and go to my Father.*"

Nor will the kind Parent of the universe disown the returning prodigal. In the fulness of his love and mercy he will haste to meet him, and acknowledge him a son. He will take off his defiled garments of sin, and clothe him in the robe of the Redeemer's righteousness. Every grace that can ornament the soul shall be bestowed upon him.—The world, like the elder brother, may vent their envy and malice, and argue their self-righteousness; but this shall not impede the "joy in heaven over

one sinner that repenteth." O may the heart of some spiritual prodigal exclaim on perusing this hasty sketch—"*I will arise, and go to my Father!*"—*Rec.*

From the Boston Intelligencer.

The following Sacred Melody was written by a lady of Boston, and originally sung at the Oratorio performed by the Handel and Hayden Society.

"GOD IS THERE."

IN life's gay spring, enchanting hours!
When every path seems deck'd with
flowers;

When folly in her giddy round,
Presents the cup with pleasure crown'd;
When love, and joy, and young delight,
Give to the moments rapid flight;
Touch not the cup, avoid the snare—
Where'er thou art, think *God is there!*

When manhood treads with step secure,
Then mad ambition throws her lure,
Behold! up glory's dangerous steep,
Where widows mourn, & orphans weep;
And laurels on the hero's head,
Are stain'd with blood, a crimson red;
Then, ere the battle's rage you dare,
Pause, and reflect that *God is there!*

When age, approaching, warps the heart
And avarice plays its niggard part:
When self-love every passion stills,
And every finer impulse chills;
When to a suffering brother's cry
It shuts the heart, the ear, the eye,
Think, e'er you leave him to despair,
God will avenge, for *God is there!*

And thou, who through life's thorny road,
Perplex'd by care and sin hast trod;
Whose heart hath bled, whose eyes have
wept,

On pleasure's couch while others slept;
Though now on life's remotest brink,
Poor, humble Christian! do not shrink;
Though deep the flood, each doubt forbear—

Strong to support, thy *God is there!*

Published at Bennington, Vt, once a fortnight, by A. J. Haswell.

Price one dollar fifty cents per year, to be paid half yearly in advance.

D. CLARK, PRINTER.